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The TAHRIK-I-JADID

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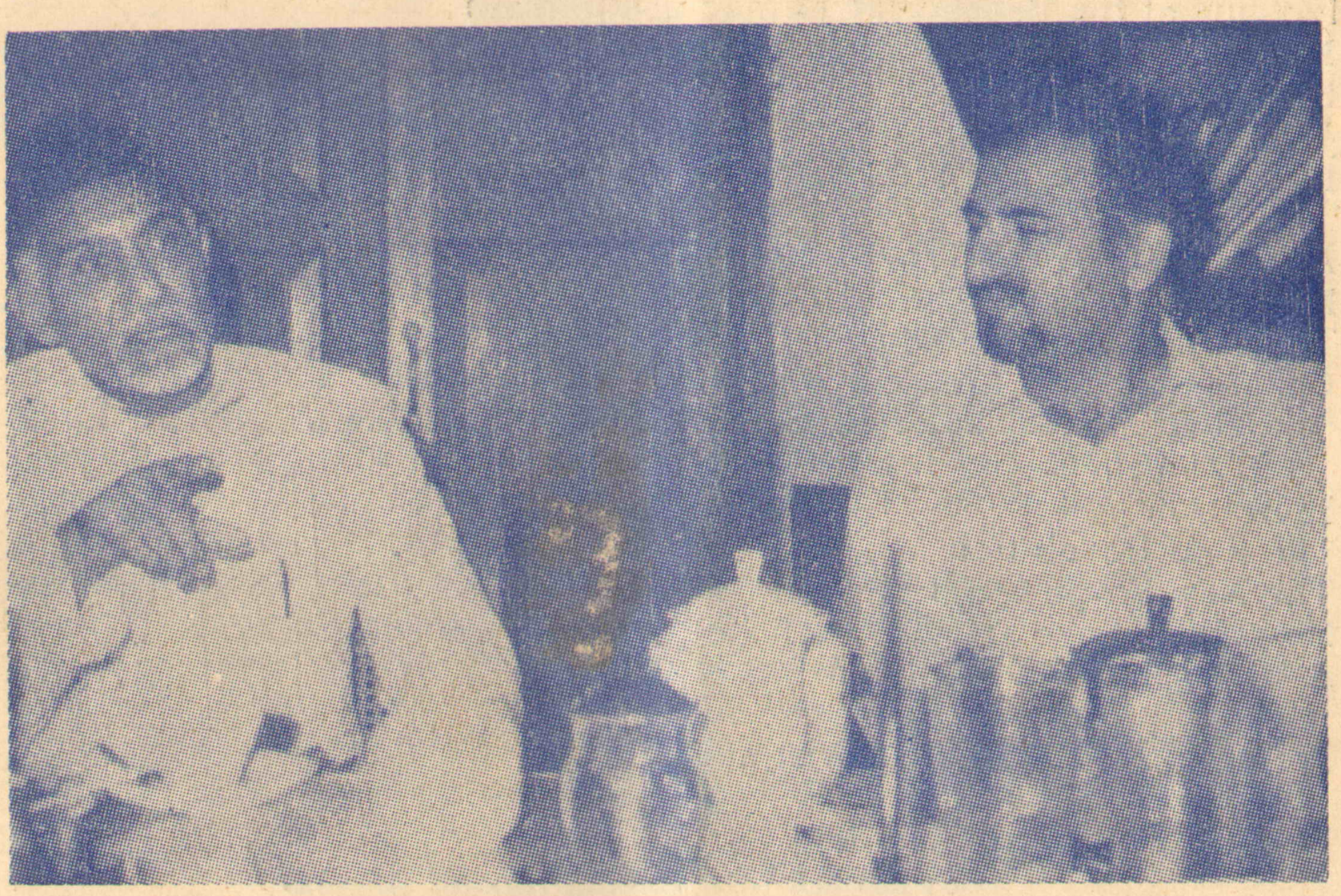
SEPTEMBER 1974 C. E.

Editor :

NASEEM SAIFI

Brigadier (Rtd.) Dr. Ghulam Ahmad addressing a Press Conference at Rabwah on his return from Ghana after a three year stay there as the Pioneer Medical Missionary in that country sent under the Nusrat Jahan Scheme. On his left is Mr. Masud Ahmad Jehlumi, Secretary, Majlis Nusrat Jahan who has also worked as a Missionary in West Germany.



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Editor

NASEEM SAIFI

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Malfoozat

(The words spoken by the Promised Messiah, peace be upon him) :

Unprecedented Forgiveness

Look at the Holy Prophet, peace and blessings of Allah be upon him ! When he was turned out of Mecca he had been troubled and tortured for no less than thirteen years. His companions, may God be pleased with them, were also put to such hardships that the very thought of them makes one shiver. But how great was the patience and steadfastness displayed by the Holy Prophet, peace and blessings of Allah be upon him ; everybody knows it. And when at the behest of Allah, he left Mecca and then returned as its conqueror, he had the right—keeping his troubles and tribulations in view—to indulge in massacre of the people there. Not even the opponents could raise a finger at this act of his, for, they had tortured him during his stay in their midst and had therefore become deserving of capital punishment. If the Holy Prophet, peace and blessings of Allah be on him, had been overpowered by his anger, it was a grand occasion for taking revenge ; all of them had been captured. But what did he do? He said "La Tasriba alaikumul Yaum." It is not a small thing. Look at the persecution by the Meccans and then look at the Holy Prophet when he was in full power ; he pardoned all of them who were his blood-thirsty enemies. Such are the high morals of the Holy Prophet, peace and blessings of Allah be upon him, the like of which cannot be found anywhere in the world.

(Al-Hakam : 10.4.1902)

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KHUTBAS

Pray for God's Guidance

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IN his Friday Sermon on the 2nd of August 1974, (at the Masjid Aqsa, Rabwah) Hazrat Khalifatul Masih III dilated on the theme of 'trying to imbibe the attributes of God as much as everyone of us can.' He recited '*Iyyaka Nabodo wa Iyyaka Nastaeen. Ihdinassiratal mustaqeem*" and remarked that "these verses draw our attention to the fact that we could become true Abd (servant) of God only if we imbibed His attributes This prayer he said, had been taught us so that we could achieve this objective. The words "*Iyyaka Nabodo wa iyyaka nastaeen*" are connected with the attribute of being *Rahim*. So far as the attribute of *Rahman* is concerned, there are two evils that stand in the way of human beings imbibing this attribute. One of these evils is the habit of showing off one's good deeds and the other evil is pride. The prayer *Iyy. ka nabodo* secures a man against showing off and *iyyaka nastaeen* safeguards against pride. If these two evils are uprooted, one begins to understand the attributes of God; especially the attribute "*Rahman*" and one, in the true sense of the word, begins to realise the grandeaur of the manifestation of God.

Likewise when the prayer contained in the words *Ihdinassiratal Mustaqeem* is offered we really beg God through His attribute of *Rahimiyyat* that He may remove our shortcomings and save us from the evil effects of the shortcomings. This also is the way we can imbibe the attribute of *Rahimiyyat*.

Before closing, he said, "These verses teach us three prayers: One, that imbibing the attributes of God we should act according to them thus making ourselves useful to everyone around us; two, that God may secure us against showing off the little good that we do, and also He may save us from the evil of pride, and three, that when following His attributes we perform any spiritual exercise, He Himself should be our Guide and covering up our shortcomings grant us glaring success and let us reach our desired destination.

Pray for Jama'at and for Pakistan also

IN his Friday Sermon on the 16th of August, 1974. Hazrat Khalifatul Masih III advised the Jamaat to pray to God for the safety and security of the members of the Jamaat and for the spread of Islam all over the world.

The spread of Islam in this Age, he said, is the divine will and it must come to pass. "Of course it is for us to pray that we should be enabled to work for it and the results of our humble efforts should be most fruitful," he said,

Huzur further told the Jamaat to stop the collective supplications which they had been offering after the morning and the evening prayers. He said that he had observed that these

supplications had just become a spiritless routine. which could not be considered to be useful anyway. But, he said, it did not mean that they should stop supplicating to God ; they should do it individually even more than ever before, there was very great need for supplications in the present circumstances. The Jamaat could not even think of its existence, much less progress, without supplicating to God.

He exhorted every member of the Community, men and women, young and old, to supplicate so fervently that even the individual prayers might become collective ones and therefore more acceptable in the sight of God.

He also told the Jamaat to pray for the unity and strength of Pakistan and also for its progress and prosperity. These are the days of trials and tribulations. he said, and it is this kind of days that demand more of our attention towards prayers and supplications.

Huzur addressed the young and the old and remarked that they must never forget that God had planned to grant supermacy to Islam over all other religions through the great spiritual son of the Holy Prophet, Mohammad, peace and blessings of God be upon him, who had been raised in this age as the Promised Messiah. This plan, like every other plan of His, cannot be thwarted and suppressed by any powers of the world. There was not the slightest shadow of doubt in the fact that this supremacy had to come about sooner or later, most certainly sooner than later. Of course he drew the attention of the Jamaat to the undesirable possibility of the Jamaat not doing what was required of it and thus delaying the day so much cherished by all of us. We must try to free ourselves from our own shortcomings, he said.

He also mentioned the publicity that the Jamaat had gained through the T. V , Radio and Newspapers all over the world. If the Jamaat had spent billions of pounds this objective could not have been achieved by them. This was the work of God, he added.

In the end he once again asked the members of the Jamaat to realise their responsibilities and do all they could to come upto the mark.

The Review of Religions

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Notes & Comments

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The Holy Quran

Commenting upon the verses 113, 114 of the Sura Ashshoara.

و ما علمی بما کانوا یعملون ان حسابهم

الا علی ربی لو تشعرون

Hazrat Muslih Maud, may God be pleased with him, says (in his Tafsir-i-Kabir) : Only the honour given by God is the honour worth its name ; wealth cannot make anyone honourable. It is sheer foolishness for the disbelievers to consider the followers of the Prophet as mean and low persons for the simple reason that they are poor. Those who believe in the Prophet in his early days are the most honourable people. The first to believe in the Holy Prophet, peace and blessings of Allah be upon him, were Hazrat Abu Bakr, Hazrat Ali and Hazrat Zaid. In the presence of all the great people of Mecca, the Muslims elected Hazrat Abu Bakr as their first Khalifa. This election was a cause of surprise even for the father of Hazrat Abu Bakr. As for Abu Jahl, Utba Sheba, they are not even as honourable as the shoes of Hazrat Abu Bakr and Hazrat Ali, may God be pleased with them.

This is exactly what Hazrat Noah told his opponents و ما علمی بما کانوا یعملون No doubt you take them as lowly people but I do not know what good deeds of theirs have made them deserving of honour in the eyes of Allah—they have been enabled to believe in the Prophet of their Age. I also do not know what bad deeds had you committed that you have been deprived of this honour of believing (in the Prophet of your Age). You are devoid of insight and you have made no response to the call of God. If it is a fact, as it certainly is, that these people have been able to believe in the Prophet of their Age due to some good deeds of theirs and this honour has been given to them by God Himself how can it be said that they are lowly people. In truth and reality the lowly people are those who have been deprived of this honour and who have not recognised the Prophet of their Age.

Hazrat Noah continued ان حسابهم علی ربی لو تشعرون It is true that they are today poor and penniless and do not possess anything that can be called wealth or property but I am quite sure that their sacrifices will not go waste. God will certainly make them great and grant them prosperity. I wish that you had been able to understand these matters and you had not kicked against the guidance that has come from God.

The Holy Quran has referred to this matter at various places and in different ways. At times it says that our opponents do not perceive and at times it says that our opponents do not make use of the knowledge they possess. Perception is what generates within oneself and knowledge is acquired from without, whether it is acquired by listening or seeing or by touching something.

The Hadith

It is related by Hazrat Salman, may God be pleased with him, that the Holy Prophet, peace and blessings

of God be upon him, said: Verily Your Lord is very shy and generous. Whenever any of His servants raises hands towards Him to ask for something, He feels shy to let it go empty (i. e. He accepts the prayer and grants the wish of His servant who prays to Him for something)

This Hadith draws our ettention to the fact that we should alway splace our needs before our Lord who is not only in a position to grant us those needs, He is also anxious to accept our prayers.

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The Liberated Woman

You see the European woman move about freely getting any and every kind of job and you think—or at least some of you think—that she is very lucky to be in this position. And you also feel that she is happier than the women of the rest of the world, especially as compared with the women in Asia.

But have you ever heard that every thing that glitters is not gold. Would you like to know what the facts about the European women are?

The Time, the weekly news magazine of the United States, says, in its issue for March 20, 1972.

"If statistics mean anything, American women are having a harder time today than they were a few years ago. For one thing, female suicide is on the rise, while it has long been true that more men than women kill themselves, the ratio has changed. This is true across the country, but the change is particularly marked in certain large cities. In Los Angeles in 1960, for example, 35% of the people who committed suicide were women. Last year the figure had risen to 45%. Another change: while women have always failed more often in suicide attempts than men, the difference is no longer as great—women are becoming more adept at killing themselves.

The higher suicide rate is only one evidence that women are experiencing more conflict. A recent University of Wisconsin study suggests that women psychiatric patients today complain of more anxiety, depression, alienation and inability to cope with stress than did their counterparts of ten years ago. The researchers found no such trend among men. Relatively unchanged over the past few years is the fact that more women than men are in therapy for minor emotional troubles, and, according to some psychiatrists, more male than female patients are "seriously impaired." A major reason for these differences may well be society's willingness to let women complain of feeling anxious while frowning on men who do likewise. As a result, men may keep their symptoms to themselves until they break down completely.

In drug addiction, there appears to be a tiny decrease among women; in 1969, 16% of the nation's addicts were women, compared with 15% last year. Now, as in the past, there are estimated to be five times more men than women alcoholics. Women still begin drinking heavily later than men—in their early 30s instead of 20s. But once started, women drinkers deteriorate faster into alcoholism.

Another difference is the increase in the out-of-wedlock birth rate among girls from 15 to 19 from 8.3 per 1,000 unmarried teen-agers in 1940 to 19.8 in 1971. Surprisingly, Indiana University Sociologist, Phillips Cutright, believes that increased sexual activity at this age level is a "relatively minor

factor"; a more important cause is improved health. There is also a striking rise in the number of unmarried mothers who keep their babies. No nationwide records are kept, but one Boston social agency reports an increase among Whites from 10% a decade ago to 45% in 1970."

Another Doctor for Gambia

Maulana Hafiz Bashir-ud Din Obeidullah, Amir and Missionary incharge, the Ahmadiyya Mission, Gambia has reported to the Majlis-i-Nusrat Jahan that Dr. Major (Retd) Mohammad Khan has arrived safely and has started his work since the 15th of July.

Dr. Major Mohammad Khan is the twenty-fourth Doctor who has gone to West Africa under the Nusrat Jahan Scheme inaugurated by Hazrat Khalifatul Masih III during his tour of that part of the world.

Be Prepared

The Prime Minister has warned the nation to be prepared for any eventuality in view of the army movements on the Pakistan borders by the Indian and Afghanistan troops. He further remarked that the country with the grace of God was fully equipped to meet any challenge.

The Prime Minister is rightly of the opinion that the enemy will have to regret if he ever thought of attacking Pakistan.

The musk

The Holy Prophet Mohammad, peace and blessings of God be upon him, is reported to have said that whoever reads the Holy Quran (to the listening of others) is like a bag full of musk with its mouth uncorked. Everybody enjoys the good smell of this musk. On the other hand he who knows how to read the Holy Quran but does not read it, is like a bottle of musk but tightly corked. (Nobody can enjoy this bottle for the smell does not come out of it.)

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The Prophet Day

The Secretary, Majlis-i-Nusrat Jahan reports the Prophet Day Meeting recently held at the premises of the Ahmadiyya Secondary School, Rokupur, Sierra Leone. The members of the staff and the students addressed the gatheing on various aspects of the life of the Holy Prophet Mohammad, peace and blessings of God be upon him. The function was presided over by Mr. Anwar Ahmad Ghumman, the Principal of the School. After the recitation of the Holy Quran by Master Mohammad Suleman, another student Abdul Cassey spoke about the childhood of the Prophet and told the school children that that was the best example ever set for the children. The youth of the Holy Prophet was the theme of the speech delivered by Mohammad Suleman Kofi. Mohammad Abdullah Kamara told the audience what the aim and object of the advent of the Holy Prophet was and how this object was most splendidly achieved by the Prophet. He further remarked

that everybody in the world could beneficially make the teachings of the Prophet his guide - and in fact this teaching is meant for the whole world and everybody must act upon it. That is the only way, he said, the world could live in peace and make real progress.

One of the teachers—Mr. Mobashir Ahmad Pal—also addressed the gathering. His subject matter of the speech was the excellence of the Holy Prophet over all other prophets. He told his audience that the Promised Messiah had been raised in this Age to see Islam supreme in the world. Nobody other than a true follower of the Holy Prophet could be a suitable guide for mankind in this Age. Mr. Pal advised all those present to act upon the teachings of the Holy Prophet, peace and blessings of God be upon him, and tell everybody why Islam was better than other religions ; this could be done through preaching the message of Islam in all the parts of the world.

The chairman in his closing remarks exhorted the children of the school to imbibe good qualities from the very childhood. They should, he said, act upon the teachings of Islam and show practically to the people that only Islam was truly and really a living religion.

A collective prayer brought the function to a close.

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A Farewell

The Chief Ahmadiyya Missionary West Africa served the Council of Muslim School Proprietors (Nigeria) first as the Treasurer and then as its Vice President. He also worked for the Council as the Chairman of the Board of Governors, Muslim Teacher Training College, Suru Lere, Lagos. The college was started by the Council with the said Missionary signing the Forms as its Proprietor.

When the Chief Missionary was about to return to Pakistan, the Council wrote the following letter to him :

Dear Brother-in-Islam,

Assalamo Alaikum. I am directed to acknowledge receipt of your letter dated 25th April, 1964 addressed to the President of the Council informing the members of your impending departure from Nigeria at an early date.

The members received the news with mixed feelings of joy and sorrow - joy in that you are leaving Nigeria for your country no doubt to assume higher post to work for the progress of Islam and sorrow that they are parting with one with whom many of us have worked for the progress of Islam in this country, The best of friends must part.

In appreciation of the very valuable services which you have rendered to Nigeria through the Council a Send Off function is being arranged in your honour and you will be further advised in due course.

The undersigned has been asked to take over from you until a new Board is constituted.

We wish you Allah's guidance and blessings wherever you may be.

Yours-in-Islam

Sd/ A.Y.A. JINADU,

General Secretary.....

THE HOLY QURAN

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Does God speak? Has He ever spoken to any of the human beings? If somebody tells us that God has spoken to him, can we find out whether he is telling the truth or not? These are some of the questions that come to the mind of almost all such seekers after truth who look for communion with God and His guidance through the revealed word. Let me say at the very outset that the answer to all these questions is in the affirmative.

We, the Muslims, believe that God does speak; He has spoken to human beings in almost every age, and it is quite easy to find out whether God has spoken to somebody or not. Though the materialistic world of today finds it quite difficult to believe that God can speak. In fact, the very existence of God is being doubted by the socalled advanced materialists.

My Christian friends who do not believe in the verbal revelation from God have often asked me as to how could God speak. My answer has always been 'as you speak to me or I speak to you.' So far as speaking is concerned it is not so much of the knowledge of the technique of speaking that convinces us that somebody is speaking to us. It is our hearing that makes us believe that somebody is speaking to us and then it is from some other factors that we find out as to who the speaker is. Same is the case with God. He speaks to us. We hear Him. And we know that it is He who has spoken to us. But how do we know that. The Bible tells us: When a Prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

Although the word prophet has been mentioned in this verse, it definitely applies to all of us Anybody who says that God has spoken to him must conform to this standard. The words of God must come to pass. The same thing, but in a much more beautiful way, has been recorded in the Holy Quran also. There it is said: And if he (i.e. the Holy Prophet Mohammad, peace be on him) had forged and attributed any saying to Us, We would surely have seized him by the right hand and then surely We would have severed his life-artery and not one of you could have held Us off from him.

That the human beings do hear the word of God is also clear from another and a very beautiful verse of the New Testament. It runs thus: I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he the spirit of truth is come he will guide you into all truth: for he shall not speak of himself but what-so-ever he shall hear that shall he speak and he will show you things to come.

Did you notice the word Hear

in this verse. Whatsoever he Shall HEAR that shall he speak. How clearly and convincingly this verse shows that God does speak and when he speaks, the one who is spoken to, does hear Him. I said somewhere in the beginning that 'my Christian friends who do not believe in the verbal revelations. But now I have quoted from the New Testament to prove that God does speak and man does hear. How did it, then, come about that the Christian did not believe in the verbal revelation. Well we are told that the verbal revelation is quite incompatible with the facts presented by the Bible itself. The various books are written in a style so varied and characteristic as to suggest irresistably the personal idiosyncrasies of different writers.

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On the other hand the Holy Quran is the Word of God, the whole of it, from the beginning to the end. God spoke to Mohammad, the Prophet of Islam, and whatever He spoke to him was recorded in a book which is called the Holy Quran. Since the whole of it is the word of God whereas that is not the case with any other revealed book we hold that it is superior to every other religious scripture, to whatever religion it might belong.

This question of superiority is dealt with by the Founder of the Ahmadiyya Mission in the following words. I quote :

"Here, some of the opponents of Islam may raise the objection that to hold the Holy Quran to be superior to all the revealed books means that the other books are inferior, but as they are all the Word of one and the same God, it is unreasonable to make any discriminition between them and to declare some of them to be superior to others. The answer to this objection is that indeed all the revealed books are equal in respect of the fact that they are all the Word of God, but some of them are superior to others in respect of the amount of truth contained in them and the degree to which religion is developed in them, and it is in this respect that the Holy Quran is superior to all other books. It may be asked why God did not reveal the whole and complete truth in all the revealed books and why He made the Holy Quran the most comprehensive of all. Such a question will occur only to him who is not acquainted with the reality of revelation and why it is sent down. It must be remembered that revelation is never sent down unless there is a call for it. It comes only when it is required, and it comes according to the need. The law of God with regard to revelation is that it is never sent down unless there is an occasion for it. The sending down of revelation un-necessarily, when there is no demand for it, is a purposeless action and cannot be ascribed to God, Who is all-Wise and Whose every act is characterised by wisdom, propriety and suitability to the need of the time. Hence it must be borne in mind that the reason why the Divine teachings embodied in the Holy Quran are complete and detailed, a feature absent in the previous scriptures, and why development of religion was brought to perfection in the Holy Quran and in no other book is that at the time of the revelation of the previous scriptures there did not exist those incentives to revelation which existed at the time when the Holy Quran was revealed.

There the quotation ends.

Had I been in your position I

would have asked for further elucidation of the fact that the teachings the other religious scriptures seem to be different from those of the Holy Quran, why is it so. Let me answer this question. Here again I quote. This time, from Introduction to the study of the Holy Quran by the Supreme Head of the Ahmadiyya Community. Says he :

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"The answer to this question is that when conditions remain the same, it would be absurd to issue different directions. But when the conditions change variation of teachings is of the essense of wisdom. In the time of the Prophet Adam, it seems, human beings lived together in one part of the world ; one teaching therefore was enough for them. Possibly even up to Noah's time they continued to live in this way. According to the Bible, human tribes continued to live, together in one part of the world up to Babylonian times. The Bible is not a book of history. But there is evidence which supports the Biblical account.

"Among all nations of the world, even among savages inhabiting lonely islands, we find traces of the story of Noah's Flood. It seems unlikely that the whole of the world was first engulfed in a universal deluge, and then knowledge of it spread in all parts of the world. It seems more likely that in one part of the world there was a deluge which resulted in the dispersion of the population in different directions. If it is not proved that the world was one up to Babylonian times history lends support to the view that it was one up to Noah's time. After Noah's time the population dispersed into different countries. The influence of Noah's teaching began to decline, because means of communications were so poor. A Teacher in one country could not communicate his Message to other countries. It was but appropriate then that God should have sent a Prophet to each country, so that no country should be without His guidance. This made for division between religion and religion, because the human mind had not yet fully developed. As human intellect and understanding lacked the development to which they were to attain later, every country had a teaching sent to it appropriate to the level of development to which it had attained."

Well, now I have said something about revelation in general and how it is received, the difference between various revelations and the superiority of the Holy Quran over other religious scriptures.

Let me now tell you some of the things directly connected with the Holy Quran.

That there would be such a book as the Holy Quran is mentioned in the Bible. Let me read from the Isaiah :

"The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim. The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war. For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail."

I am sure the words 'they prevented with their bread him that fled' must have brought to your mind the fleeing of the Holy Prophet from

Mecca to Medina. And the words 'For they fled from the swords from the drawn sword and from the bent bow' also must have brought to your memory the same incident with a still greater force. Last of all, the words 'and all the glory of Kedar shall fail' must not have failed to remind you the victory of the Holy Prophet on the occasion of his entry into Mecca with his 10,000 companions fulfilling the prophecy contained in Solomon's songs in the words: My beloved is white and ruddy, the chiefest among ten thousand.

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But you may ask: We don't find the Holy Quran mentioned anywhere in the verses quoted. It is there. The Holy Quran is a book of law - religious law. And religious is metaphorically spoken of as BURDEN. Did you not notice that the verse began with the words: The BURDEN upon Arabia. That is the place where a book of law to be revealed in Arabia is mentioned. It is the Holy Quran.

But there are so many other places also in the Bible, the Old Testament and the New Testament, where mention has been made of a religious book to be revealed to the Holy Prophet. Just listen to this passage which I am going to read from Revelation:

And out of his mouth goeth a sharp sword, that with it he should smite the nations.

You know that there are no swords that go out of the mouths. A reference has been made here to the religious law that was to be revealed to the Holy Prophet. That is the Holy Quran.

Let me tell you another thing. It is written in the Holy Quran: Verily we have sent down this Remembrance i. e. the Holy Quran, and verily we are its protectors. Do the religious books need any protection? Yes, they do. Otherwise their original manuscript might be lost as it happened in the case of the Bible. Do you know the original manuscripts of the Bible are no where to be found. Again, some interpolations might take place. People might add something to them and they might take something out of them. So the Holy Quran was to be protected against any such thing. Fourteen centuries have passed since this thing was said by God. And what does the history of this book tell us. It has not been changed at all. Let me tell you something worthwhile to do. From today, try to find any two copies of the Holy Quran which differ from one another in any respect at all, so far as its contents are concerned. Will you be doing that? It will do you some good. For, if you can find two copies different from one another, you will have proved that the promise said to have been given by God has not been fulfilled. And if you cannot find such copies, it will have convinced you that the Holy Quran is really the word of God and it is this book that you should follow.

Sometimes it is said that the Holy Quran was never meant to be a book. This criticism is put forward by our Christian friends. And why do they do that. I feel it is because they themselves might have missed having the Gospels if the early converts had not felt at a certain stage that it was necessary to write down the details of the life of Jesus. They had no idea of doing that before. As we know they waited for the return of Jesus Christ. But since he was not coming and the first generation of converts was dying out, some of them felt it worthwhile to write down the details

of the events that they had personally known. So our Christian friends thinking in the same vein feel that perhaps there was no idea of having a book containing the revelations of the Holy Prophet. It is not so. From the very beginning the revelations of the Holy Prophet were intended to be a book. On the very page two of the Holy Quran we read: This is a perfect Book; there is no doubt in it.

And these words are revealed ones. Again we find that at so many places the revelations of the Holy Prophet are referred to as Quran. For example verse 38 of chapter 10 says: And this Quran is not such as might be devised by any one except Allah. Or we read in verse 20 of chapter 6: And this Quran has been revealed to me so that with it I may warn you and whomesoever it reaches.

In short this Holy Quran, that we have in our hands today, was meant, from the very beginning, to be compiled into a book. And it was actually compiled into a book in the life time of the Holy Prophet himself.

Just one thing more and then I'll close up my talk.

We have seen how the Holy Quran is the revealed word of God. We should like to know, now, how can we benefit ourselves by it.

I feel the key to our benefitting by it lies in the verse which runs thus: This is a perfect Book; there is no doubt in it; it is a guidance for the God fearing.

So if we want to get guidance from it we should become God-fearing. That is very essential. I hope you do not stand in need of asking me how to become God fearing. I only need say this much that the fear of God is quite different from the fear of something dreadful. This fear means that we should always be upright and do everything in such a way as if God sees us. You know if we can realise the fact that God sees us we would not be able to commit evil. That is what the fear of God means. To my Muslim brethren I say that you already believe this Book to be the Book of God. You should act upon it. Do not leave it like a deserted thing. Your real life lies in this very Book. If you honour it you will be honoured in the heavens. If you prefer it to every other book you will get preference in the eyes of God. So do act upon it.

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To my Christian friends I say: everlasting life can be obtained only from the Word of God. Seek after it and you will find it. Listen to my humble advice and pray to God to show you where His Word is. Compare various books that are said to be revealed and then pick the one that satisfies you most as having got the Word of God in it.

To sum up, this is what I have said in my today's talk.

1. God speaks to human beings. Human beings can hear the actual words of God.
2. The Holy Quran is the word of God. It is superior to every other revelation.
3. We can get guidance from the Holy Quran by becoming God-fearing.

Having said all these things I pray to God that He may enable us to act upon His word and He may grant us communion with Himself. O our Lord, You have said it yourself that ask and I will give you. We ask you to let your Grace descend on us and Mercy and Blessings. Give us the understanding of Your word and let us act upon it. Amen.

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The Ahmadiyya Missionaries working in various parts of the world have always helped the Pakistani Embassies in introducing Pakistan to peoples of those lands and they have spared no pains to further the cause of their homeland in every way possible. The Embassies have also been kind enough to express their appreciation ungrudgingly.

His Excellency Mahmud Ahmad, Acting High Commissioner for Pakistan in Ghana wrote to Maulvi Naseem Saifi on the 7th of November, 1959 to the following effect :

> "I enclose herewith three copies of a photograph which you may kindly supply to the important newspapers in Nigeria. If any publishes it, we would like to have copies of the Press clippings."

On 23rd November, he again wrote :

> I thank you very much for having got the photograph published in the Daily Times. We have received five copies as stated in your letter of 19th November.

On the 16th of December 1963. Mr. Abdul Rauf Khan, First Secretary, High Commission for Pakistan in Nigeria, wrote to Maulvi Naseem Saifi: Thanks for a copy of the 'index of Pakistan News' in the TRUTH.

The High Commissioner has asked me to convey to you his feelings of appreciation for the sustained efforts of your Mission publicising Pakistan in this country. We hope that similar efforts will continue to be made with equal zest in future.

His Excellency M. S. Shaikh, High Commissioner for Pakistan in Nigeria wrote to Maulvi B. A. Bashir, Missionary incharge, Ahmadiyya Mission, Sierra Leone on the 13th of February, 1964 :

> "I would like to thank you very much for your kind hospitality and the trouble you took to organise my programme and look after me. I think it will be no exaggeration to say that without your effort my visit could not have been the success it was ; nor would it have been half as instructive It was a pleasure to meet Honou able Mr. Mustafa, who is certainly a dynamic personality and a good Muslim, and members of the Muslim Brotherhood. Please convey to them my heartiest I'd Greetings. I wish you also a very happy I'd."

Mr. Abdur Rauf Khan Counsellor High Commission for Pakistan, Lagos, wrote to Maulvi B. A. Bashir on the 3rd of April, 1964, inter alia :

> "I hope you are doing something about the Trade Delegation which is due in Freetown on 21st April. You would be interested to know that an Indian Delegation is also visiting Freetown at about the same time. It is, therefore, all the more necessary to make redoubled efforts for the success of our Delegation. Please contact the Minister of Trade and Industry Hon'able Mr. Yusufu Sheriff and Paramount Chief Gamanga to find out as to what programme has been drafted for the Delegation."

His Excellency Ahsanul Haque, wrote to our Missionary incharge of the Ahmadiyya Mission, Indonesia, on the 2nd of May 1964 :

"I take this opportunity to convey to you my sincere thanks and appreciation for the help which you so readily gave us in connection with the public programme of the Non Official Delegation. I have no hesitation in saying that, without your help, it would have been extremely difficult to achieve so notable a public success for the Delegation."

In Defence of Pakistan is a collection of articles written by Maulvi Naseem Saifi (when he was serving the Ahmadiyya Mission in Nigeria), editorials written by the National newspapers in Nigeria and letters and articles written by the Nigerian Public on the question of the partition of the sub-continent and the creation of a homeland for the Muslims here. You may ask for this booklet from the Managing Editor, Tahrik-i-Jadid, Rabwah, free of charge.

MAULANA G. A. FARRUKH is presenting a copy of the Holy Quran to Mr. Wilfred Sugrim, Mayor of Latoka (Fiji)

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محترم مولانا غلام احمدصاحب فرخ - مسٹر ولفرڈ سگرم میئر لٹوکا (فجی)
کو قرآن مجید پیش فرما رہے ہیں

What They Say

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Impact

The impact of the preachings of the Promised Messiah, peace be on him, was so great even at the early stage, that a Conference of the Anglican Communion that was held in May 1894, said inter alia, "I learn from those who are experienced in these things that there is now a new kind of Mohammadenism showing itself in many parts of our empire in India and even in our own island here at home. Mohammadenism now speaks with reverence of our blessed Lord and Master but is not the less more intensely monotheistic than ever."

This passage appears on page 64 of the Official Report of the Missionary Conference of Anglican Communion on May 28, 29, 30, 31 and June 1, 1894. This report was edited by George A Spottiswoode.

Expansion of Islam

Wherever the Ahmadiyya Missionaries have gone with the message of Islam there has been a marked change in the pace of the progress of Islam. The Missionaries have worked day and night to explain the message and its practicability which has always been the cause of appeal. In West Africa, Islam is now a very much revered religion. The Muslims have now taken up their rightly deserved position in various walks of life.

"Islam in Tropical Africa" published by the International African Institute and edited by I. M. Lewis has the following on page 81 :

"At the same time the local expansion of Islam received renewed stimulus and encouragement with the arrival of new Muslim immigrants from the Middle East and India and Pakistan, and the introduction of dynamic modern missionary movements such as the Ahmadiyya sect in West Africa....."

Alhaj Maulana Abdur Rahim Nayyar was the first Ahmadiyya Muslim Missionary who preached the message of the noble religion of Islam through the Ahmadiyyat in West Africa. He first made converts in Ghana (the Gold Coast) and then he went to Nigeria.

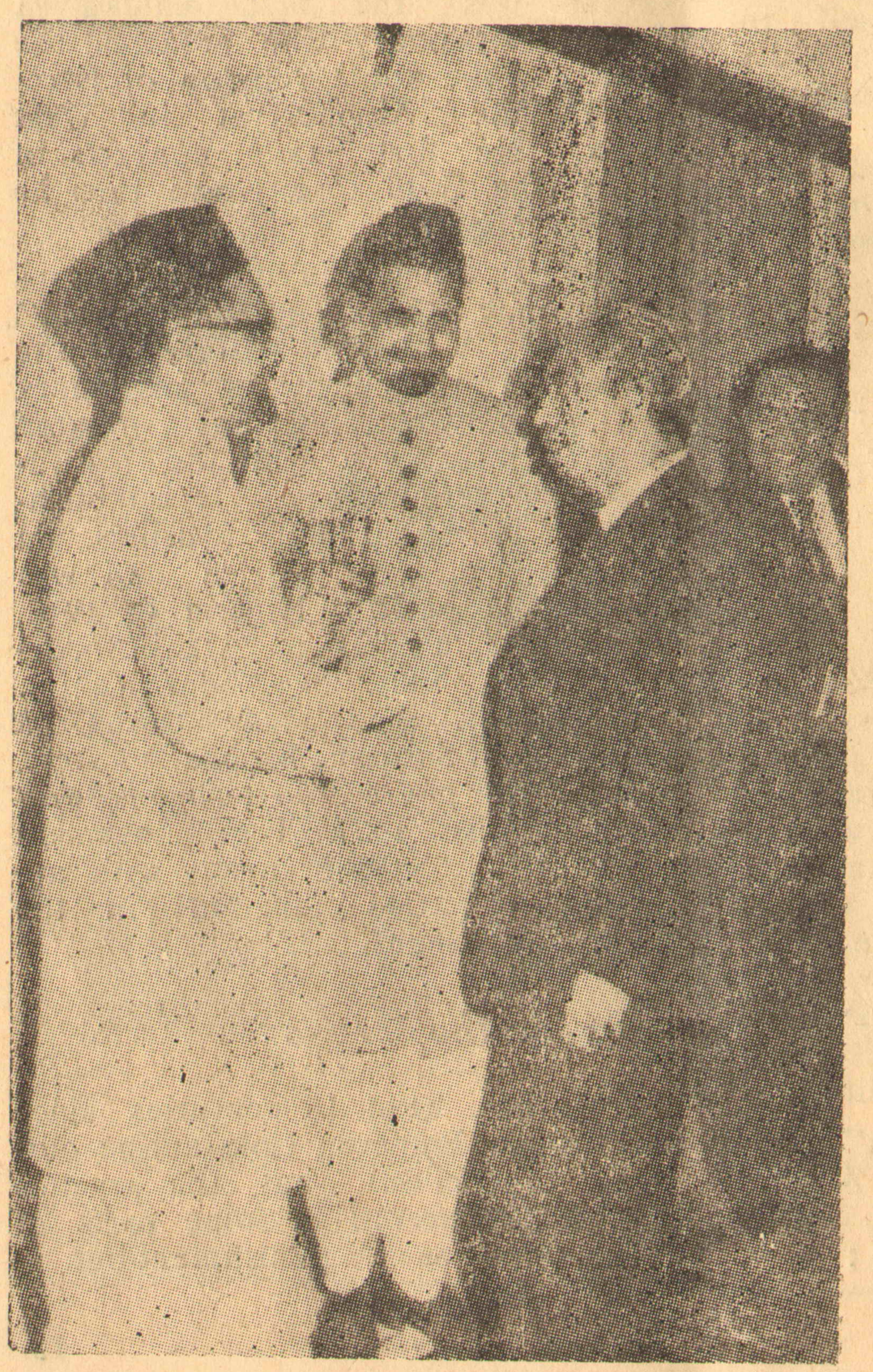
Mr. J. Spencer Trimingham says in his book "Islam in West Africa" (p. 230) : A notable feature of the Ahmadiyya has been its missionary activity in which it has imitated Christian missionary methods, institutions, and terminology. It established itself among Indian Muslims on the east coast of Africa and was first introduced into Nigeria in 1916. The arrival in 1921 of Alhaj Abdar-Rehman (it should be Abdur Rahim. T. J) Nayyar. who made the Gold Coast port of Saltpond his headquarters, initiated a phase of vigorous propaganda. By 1927 the movement had formed forty branches with approximately 3,000 adherents in the Colony of Ashanti....."

Two for the Cross

"It has been 16 centuries since the Roman Emperor Constantine outlawed crucifixions, but the practice has been preserved in some parts of world, not as a punishment but as

a macabre stunt or commemmorative rite. The latest to undergo the ordeal of the cross is a French husband-and-wife team of Yoga practitioners in the Dominican Republic, who offered themselves up in the cause of world peace and to demonstrate the "power of mind over matter." French-born Mystic Patricio Tamao, 33, who is the founder of his own philosophy, Tamaoism, was the first on the cross, which was on the patio of a Santo Domingo hotel. Tamao, who planned to stay on the cross at least 48 hours, lasted half that long - 19 hours with the cross in a horizontal position, 6½ upright. When doctors advised him that anything further would endanger his life, he yielded his place to his petite wife Maritza 32. Incredibly, Maritza survived 54 hours on the cross, 15½ of them upright, which might be a world record."

The above news item appeared in the TIME (the American weekly news magazine) for February 19, 1973. Having read this news item we can easily arrive at some of the very important conclusions in connection with the crucifixion of Jesus Christ. But we leave it to the readers to do their own thinking.



Maulana M. S. Ashraf

and

Raja Naseer Ahmad

are seen here talking to

Dr. Adam Malik

مولانا محمد شفیع صاحب اشرف

اور

راجہ نصیر احمد صاحب

انڈونیشیا کے

ڈاکٹر آدم ملک

کے ساتھ

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